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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Third Section by the Evening Shema

Rav Yosef said: How fine was the teaching which was brought (from Eretz Yisroel to Bavel) by Rav Shmuel bar Yehudah when he reported that in the West, they say in the evening: Speak to the Children of Israel and you shall say to them, I am Hashem your God; it is true (as an abridged version of the third section of Shema).

Abaye said to him: What is there so fine about it, seeing that Rav Kahana has said in the name of Rav: In the evening, it is not necessary to begin the third section of Shema, but if he does begin, he should complete it?

The Gemora points out that you cannot say that the words, ‘and you shall say to them’ (va’yomer) are not regarded as a beginning, for Rav Shmuel bar Yitzchak said in the name of Rav: ‘Speak to the children of Israel’ is not regarded as a beginning, but ‘and you shall say to them’ is a beginning!

Rav Pappa said: In the West they hold that ‘and you shall say to them’ also is not regarded as a beginning, until one says, ‘and they shall make themselves tzitzis.’

Abaye said: Therefore we (in Bavel) begin (the third section of Shema), because they begin it in the West (Eretz Yisroel); and since we begin it, we complete it, because Rav Kahana has said in the name of Rav: In the evening, it is not necessary to begin the third section of Shema, but if he does begin, he should complete it.

Chiya bar Rav said: If one has said (in the evening): I am Hashem your God, he must say also: true (since they are connected in a verse; and once he has said ‘true,’ he must continue the blessing, for that mentions the Exodus from Egypt); but if he has not said: I am Hashem your God, he does not need to say ‘true.’

The Gemora asks: But one has to mention the Exodus from Egypt?

The Gemora answers: He can say as follows: We give thanks to You, Hashem, our God, for You have taken us out from the land of Egypt, and You have redeemed us from the house of servitude, and You made for us miracles and mighty deeds by the Sea, and we sang to You. (14b)

The Order of the Sections

The Mishna had stated: Rabbi Yehoshua ben Karchah said: Why was the section of Shema placed before etc. [that of v’hayah im shamo’a? It was done that way in order that one should first accept upon himself the yoke of the Kingdom of Heaven (by proclaiming that Hashem is our God, and He is One), and then accept upon himself the yoke of the commandments.]

The Gemora cites a braisa: Rabbi Shimon ben Yochai says: It is logical that ‘Shema’ should come before ‘v’hayah im shamo’a,’ because ‘Shema’ prescribes learning, and ‘v’hayah’ discusses teaching. It is also logical that ‘v’hayah im shamo’a’ should come before ‘va’yomer,’ because

'*v'hayah im shamo'a*' prescribes teaching, and '*va'yomer*' discusses the performance of *mitzvos*.

The *Gemora* asks: But does '*Shema*' speak only of learning and not also of teaching (*Torah*) and doing (*mitzvos*)? Is it not written: *And you shall teach them (Torah), and you shall bind them (tefillin), and you shall write them (mezuzos)*? And furthermore, does '*v'hayah im shamo'a*' speak only of teaching and not also of the performance of *mitzvos*? Is it not written there: *and you shall bind them (tefillin), and you shall write them (mezuzos)*?

The *Gemora* explains the *braisa* as follows: It is logical that '*Shema*' should come before '*v'hayah im shamo'a*,' because '*Shema*' mentions both learning, teaching, and doing; and '*v'hayah im shamo'a*' should come before '*va'yomer*,' because '*v'hayah im shamo'a*' mentions both teaching and doing, whereas '*va'yomer*' mentions doing only.

The *Gemora* asks: But isn't the reason given by Rabbi Yehoshua ben Karchah (*in the Mishna*) sufficient?

The *Gemora* answers: Rabbi Shimon ben Yochai gave an additional reason. One is that he should first accept upon himself the yoke of the Kingdom of Heaven (*by proclaiming that Hashem is our God, and He is One*), and then accept upon himself the yoke of the commandments. Another reason is that the first section has all these other features. (14b)

Order in the Morning

The *Gemora* relates: Rav once washed his hands in the morning and recited the *Shema* and put on *tefillin* and prayed.

The *Gemora* asks: But how could he do it in this way, seeing that it has been taught in a *braisa*: One who is digging a niche in a grave for a corpse is exempt from reciting *Shema*, and *tefillah*, and from *tefillin*, and from all

the *mitzvos* prescribed in the Torah. When the time for reciting the *Shema* arrives, he goes up, and washes his hands, and puts on *tefillin*, and recites the *Shema*, and says the *tefillah*?

The *Gemora* interrupts the question on Rav with a question on the *braisa* itself, for it contains a contradiction: First it says that he is exempt and then it says that he is obligated!?

The *Gemora* answers: This is no difficulty; for the latter clause speaks of where there are two diggers (*so one prays while the other digs*), and the former is dealing with a case where there is only one.

In any case, the *Gemora* asks, this *braisa* contradicts Rav (*for the braisa says that one dons tefillin first and then he recites the Shema*)!?

The *Gemora* answers: Rav holds like Rabbi Yehoshua ben Karchah, who said that first a person accepts the yoke of the Kingdom of Heaven and then he accepts the yoke of the commandments (*and that is why Shema is recited before donning tefillin*).

The *Gemora* asks: I will grant you that Rabbi Yehoshua ben Karchah meant that the recital of one section should precede that of the other (*for the reason mentioned above*), but did you ever hear him explain that the recital of the *Shema* should precede the performance of a *mitzvah* (*such as the donning of tefillin*)? And furthermore, does Rav really adopt the view of Rabbi Yehoshua ben Karchah? Didn't Rav Chiya bar Ashi say: Many times I stood before Rav to learn our section in the Sifra of the School of Rav, and he first would arise and wash his hands and recite a blessing, and then, he would teach us our section? [*We see that Rav taught Torah – the observance of a mitzvah – before the acceptance of the yoke of the Kingdom of Heaven!?*] And you cannot say that he did this only when the time for reciting the *Shema* had not yet arrived, for

then, what would have been the value of Rav Chiya bar Ashi's testimony?

The *Gemora* answers: [Indeed, it was so – that it was too early to recite the *Shema*, and the value of his testimony was for the following:] It was to refute the one who says that a blessing is not required for the study of the *Mishna*; he teaches us that for the *Mishna* as well, a blessing must be recited.

The *Gemora* asks: At any event, there is a contradiction of Rav (for the *braisa* says that one dons *tefillin* first and then he recites the *Shema*)!?

The *Gemora* answers: His messenger was at fault (for delaying to bring his *tefillin*; that was why he recited the *Shema* first in that case).

Ulla said: If one recites the *Shema* without *tefillin*, it is as if he uttered false testimony against himself. [Rashi explains that this is referring to God. Since it is written in the *Shema* that one should don *tefillin* “as a sign between his eyes” that there is One God, and he is not wearing *tefillin* while reciting these verses, it is regarded as if he is contradicting the unconditional unity of God.]

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It is as if he offered an *olah* (completely burnt) offering without a *minchah* (meal) offering and a sacrifice without *nesachim* (libations). [It is as if he is not completing the *mitzvah*.]

Rabbi Yochanan also said: If one desires to accept upon himself the yoke of the Kingdom of Heaven in the most complete manner, he should relieve himself, wash his hands, don *tefillin*, recite the *Shema* and then pray; this is the complete recognition of the Kingdom of Heaven.

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: If one relieves himself, washes his hands, dons *tefillin*, recites the *Shema* and then prays, the Torah considers it

as if he had built an altar, offered a sacrifice upon it, as it is written: *I will wash my hands in cleanliness and I will encompass Your altar, Hashem.*

Rava said to him: Doesn't the master think that it is also as if he had immersed himself, since it is written: *I will wash in cleanliness*, and it is not written: *I will wash my hands*? (14b – 15a)

Washing for Shema and Tefillah

Ravina said to Rava: Has the master looked at this young Rabbinical student who has come from the West and stated: If one has no water for washing his hands, he can rub his hands with earth, pebbles or with wood chips? [Is there any proof to that?] He replied: He has stated correctly, for is it written: *I will wash with water*? [No, it is not!] It is written: *In cleanliness* - with anything that cleans. For Rav Chisda cursed anyone who went looking for water at the time of prayer.

The *Gemora* notes that this applies to the recital of the *Shema*, but regarding prayer, one must go looking for water. [Rashi explains that this is because the time for the recital of *shema* is fixed, and if one will go searching for water, he might miss out on the *mitzvah*. Prayer, on the other hand, can be said the entire day; therefore, one must look for water.]

The *Gemora* asks: How far (should he go)?

The *Gemora* answers: As far as a *parsah* (4 mil; 8,000 amos).

The *Gemora* qualifies the ruling: This is the case when the water is in front of him, but when the water is behind him, he doesn't need to go back even up to a *mil* (2,000 amos).

The *Gemora* deduces from there that more than a *mil* he is not required, but less than a *mil*, he must go back. (15a)



Mishna

If one recites the *shema* without hearing what he is saying, he has fulfilled his obligation. Rabbi Yosi says: He has not fulfilled his obligation.

If he recites it without being meticulous in pronouncing the letters correctly, Rabbi Yosi says that he has fulfilled his obligation. Rabbi Yehudah, however, says that he has not fulfilled his obligation.

If he recites it out of sequence, he has not fulfilled his obligation.

If he recites it and makes a mistake (*by skipping a word*), he must go back to the place where he made the mistake. (15a)

An Inaudible Recital

The *Gemora* asks: What is Rabbi Yosi's reason (*that one must make sure that the Shema is audible to his ear*)?

The *Gemora* answers: It is because it is written: *Hear* - which implies: You should make it that your ear hears that which you utter with your mouth.

The *Tanna Kamma*, however, who disagrees, maintains that '*hear*' means that it may be recited in any language that you understand.

Rabbi Yosi, however, derives both lessons from the word.

The *Gemora* cites a *Mishna* that was taught elsewhere: A deaf person who can speak but not hear should not designate *terumah* (*the separation of a certain amount of produce which is then given to a Kohen*). If, however, he does designate it, his action is valid.

The *Gemora* asks: Who is the *Tanna* that teaches that the action of a deaf man who can speak but not hear in

designating *terumah* is valid after the fact, but should not be done in the first instance?

Rav Chisda said: It is Rabbi Yosi, as we have learned in our *Mishna*: If one recites the *Shema* without hearing what he is saying, he has fulfilled his obligation. Rabbi Yosi says: He has not fulfilled his obligation. Now, Rabbi Yosi holds that he has not fulfilled his obligation (*even after the fact*) only in the case of the recital of the *Shema*, which is Biblical, but the designation of *terumah* (*where the issue with the deaf person*) is only on account of the blessing, and (*the requirements of*) blessings (*before the performance of a mitzvah*) are an ordinance of the Rabbis, and the validity of the act (*of designating terumah*) is not dependent upon the blessing (*perhaps R' Yosi would agree that the deaf person's designation of terumah would be valid after the fact*).

The *Gemora* asks: But why should you say that this is Rabbi Yosi's opinion? Perhaps it is Rabbi Yehudah's opinion, and he holds that in the case of the recital of the *Shema* as well, it (*an inaudible recital*) is valid only after the fact, but it should not be done so in the first instance, and the proof of this is that he states (*in the Mishna*): If one recites, which implies that if it was done in that manner, it is valid, but it should not be done in that manner in the first instance?

They answered: The reason why it stated: 'If one recites' is to show you the extent of Rabbi Yosi's opinion - since he says that even after the fact, it is not valid; for as to Rabbi Yehudah, he holds that even if he does it in that manner in the first instance, he has fulfilled his obligation.

The *Gemora* asks: Now what is your conclusion? It is that the *Mishna* (*in Terumos*) is the opinion of Rabbi Yosi. What then would you say to that which was taught in the following *braisa*: A man should not say the Grace after Meals in his heart (*i.e., he is saying the words, but they are inaudible to his ear*), but if he does so, he has fulfilled his obligation. Whose opinion is this? It is neither Rabbi Yosi's, nor Rabbi Yehudah's. The *Gemora* explains: It cannot be

Rabbi Yehudah's, since he said that even if he does so in the first instance he has fulfilled his obligation. It also cannot be Rabbi Yosi's, since he says that even after the fact, it is not valid!

The *Gemora* accordingly concludes: What must we say then? The *braisa* is Rabbi Yehudah's opinion, and he maintains that it is valid only after the fact, but it should not be done in that manner in the first instance.

The *Gemora* asks: But then what would you say regarding the following *braisa* which was taught by Rabbi Yehudah, the son of Rabbi Shimon ben Pazi: A deaf person who can speak but not hear may designate *terumah* in the first instance. Whose view does this follow? It can be neither Rabbi Yehudah's, nor Rabbi Yosi's. The *Gemora* explains: It cannot be Rabbi Yehudah's, since he says that it is valid only after the fact, but it should not be done in that manner in the first instance. It cannot be Rabbi Yosi's, since he says that even after the fact, it is not valid!?

The *Gemora* answers: It, in fact, follows Rabbi Yehudah's opinion, and he holds that it may be done in that manner even in the first instance, and there is no difficulty (regarding the opinion of the *braisa* concerning the *Grace after Meals*), for one (the *braisa* taught by R' Shimon ben Pazi regarding *terumah*) represents his own opinion (that an inaudible recital is valid in the first instance), and the other (the *braisa* regarding the *Grace after Meals*) represents the opinion of his teacher (that an inaudible recital is valid only after the fact), as we have learned in a *Mishna*: Rabbi Yehudah said in the name of Rabbi Elozar ben Azaryah: When one recites the *Shema*, he must make it audible to his ear, as it is written: *Hear, O Israel, Hashem is our God, Hashem is One*. Rabbi Meir said to him: Behold, it is written (in the next verse): *That which I commanded you this day upon your heart*; from which we can infer that the validity of the words depends on the intention of the heart (and it is not necessary, even in the first instance, to make the words audible to one's ear)!

The *Gemora* notes that once this *braisa* had been cited, you may even say that Rabbi Yehudah agrees with his teacher (R' Elozar ben Azaryah that an inaudible recital is valid only after the fact), and there is no difficulty, for one (the *braisa* taught by R' Shimon ben Pazi) represents the opinion of Rabbi Meir (that an inaudible recital is valid in the first instance), and the others (regarding the opinion of the *braisa* concerning the *Grace after Meals*, and the *Mishna* regarding *terumah*) represents the opinion of Rabbi Yehudah (that an inaudible recital is valid only after the fact).

The *Gemora* cites a *Mishna* that was taught elsewhere: Everyone is eligible to read the *Megillah* (on *Purim*), except for a deaf person, a deranged person and a minor. Rabbi Yehudah maintains that a minor is eligible to read the *Megillah*.

The *Gemora* assumes that one who hears the *Megillah* from a deaf person does not fulfill his obligation at all – even after the fact (and he must read it again). The *Gemora* asks: Which *Tanna* holds like this?

Rav Masnah answers: It is the opinion of Rabbi Yosi, for we learned in our *Mishna*: If one recites the *shema* without hearing what he is saying, he has fulfilled his obligation. Rabbi Yosi says: He has not fulfilled his obligation.

The *Gemora* questions the initial assumption: Perhaps the *Mishna* follows the opinion of Rabbi Yehudah, and it is only preferable that a deaf person should not read the *Megillah*, but if he does read it, it is valid – after the fact?

The *Gemora* answers: You cannot think such a thing, for the *Mishna* places a deaf person on the same level as a deranged person and a minor. This implies that just as in the case of a deranged person and a minor, the recital is not valid even after the fact, so too in the case of a deaf person, the recital is not valid even after the fact.

The *Gemora* asks: But perhaps each case has its own rule (*that the reading of a deranged person and a minor are not valid even after the fact, but the reading of a deaf person is indeed valid*)?

The *Gemora* answers: Can you construe this statement as reflecting Rabbi Yehudah's opinion? [*No, you cannot!*] Since the later clause (*in the Mishna*) says that Rabbi Yehudah maintains that a minor is eligible to read the *Megillah*, may we not conclude that the earlier clause does not represent Rabbi Yehudah's opinion?

The *Gemora* asks: Perhaps the entire *Mishna* follows Rabbi Yehudah's opinion, and two kinds of minors are being discussed, and it is as if there are missing some words in the *Mishna*, and it should be read as follows: Everyone is eligible to read the *Megillah*, except for a deaf person, a deranged person and a minor. When do these words apply? They apply only to one who is not old enough to be trained in the performance of *mitzvos*, but one who is old enough to be trained, may read the *Megillah* even the first instance; these are the words of Rabbi Yehudah, for Rabbi Yehudah declares a minor qualified.

The *Gemora* demonstrates how this cannot be the case: Now what is your conclusion? It is that the *Mishna* is the opinion of Rabbi Yehudah, and that the recital is valid only after the fact, but it should not be done in that manner in the first instance. But then what would you say regarding the following *braisa* which was taught by Rabbi Yehudah, the son of Rabbi Shimon ben Pazi: A deaf person who can speak but not hear may designate *terumah* in the first instance. Whose view does this follow? It can be neither Rabbi Yehudah's, nor Rabbi Yosi's. The *Gemora* explains: It cannot be Rabbi Yehudah's, since he says that it is valid only after the fact, but it should not be done in that manner in the first instance. It cannot be Rabbi Yosi's, since he says that even after the fact, it is not valid!?

The *Gemora* accordingly concludes: What must we say then? The *braisa* is Rabbi Yehudah's opinion, and he

maintains that it is valid in that manner even in the first instance.

The *Gemora* asks: What then would you say to that which was taught in the following *braisa*: A man should not say the Grace after Meals in his heart (*i.e., he is saying the words, but they are inaudible to his ear*), but if he does so, he has fulfilled his obligation. Whose opinion is this? It is neither Rabbi Yosi's, nor Rabbi Yehudah's. The *Gemora* explains: It cannot be Rabbi Yehudah's, since he said that even if he does so in the first instance he has fulfilled his obligation. It also cannot be Rabbi Yosi's, since he says that even after the fact, it is not valid!

The *Gemora* answers: It, in fact, follows Rabbi Yehudah's opinion, and he holds that it may be done in that manner even in the first instance, and there is no difficulty (*regarding the opinion of the braisa concerning the Grace after Meals*), for one (*the braisa taught by R' Shimon ben Pazi regarding terumah*) represents his own opinion (*that an inaudible recital is valid in the first instance*), and the other (*the braisa regarding the Grace after Meals*) represents the opinion of his teacher (*that an inaudible recital is valid only after the fact*), as we have learned in a *Mishna*: Rabbi Yehudah said in the name of Rabbi Elozar ben Azaryah: When one recites the *Shema*, he must make it audible to his ear, as it is written: *Hear, O Israel, Hashem is our God, Hashem is One*. Rabbi Meir said to him: Behold, it is written (*in the next verse*): *That which I commanded you this day upon your heart*; from which we can infer that the validity of the words depends on the intention of the heart (*and it is not necessary, even in the first instance, to make the words audible to one's ear*)!

The *Gemora* notes that once this *braisa* had been cited, you may even say that Rabbi Yehudah agrees with his teacher (*R' Elozar ben Azaryah that an inaudible recital is valid only after the fact*), and there is no difficulty, for one (*the braisa taught by R' Shimon ben Pazi*) represents the opinion of Rabbi Meir (*that an inaudible recital is valid in the first instance*), and the others (*regarding the opinion of*



the *braisa* concerning the Grace after Meals, and the Mishna regarding *terumah*) represents the opinion of Rabbi Yehudah (that an inaudible recital is valid only after the fact)

Rav Chisda said in the name of Rav Shila: The *halachah* is in accordance with that which Rabbi Yehudah said in the name of Rabbi Elozar ben Azaryah (that an inaudible recital of *Shema* is valid only after the fact), and the *halachah* follows Rabbi Yehudah (in our Mishna – which is the same thing).

The *Gemora* notes that both these statements are necessary, for if we would have been told only that the *halachah* follows Rabbi Yehudah, I might have thought that such a recital may be done even in the first instance; we are therefore informed that the *halachah* is in accordance with that which Rabbi Yehudah said in the name of Rabbi Elozar ben Azaryah. And if we had been told that the *halachah* is in accordance with that which Rabbi Yehudah said in the name of Rabbi Elozar ben Azaryah, I might have thought that the recital must be done in such a manner (that it is audible to one's ear), and if not, there is no remedy; we are therefore informed that the *halachah* follows Rabbi Yehudah.

Rav Yosef said: The difference of opinion relates only to the recital of the *Shema*, but in the case of other *mitzvos* (the blessings before the performance of the *mitzvos*), all agree that he (who does not hear his blessing) has not fulfilled his obligation, as it is written: *Pay attention and hear, O Israel*.

The *Gemora* asks from a *braisa*: A man should not say the Grace after Meals in his heart (i.e., he is saying the words, but they are inaudible to his ear), but if he does so, he has fulfilled his obligation!?

Rather, Rav Yosef must have stated as follows: The difference of opinion relates only to the recital of the *Shema*, since it is written: *Hear O Israel*; but in the case of

other *mitzvos* (the blessings before the performance of the *mitzvos*), all agree that he (who does not hear his blessing) has fulfilled his obligation.

The *Gemora* asks: But it is written: *Pay attention and hear, O Israel*?

The *Gemora* answers: That verse applies only to words of Torah. (15a – 15b)

DAILY MASHAL

When the Chofetz Chaim was in Grodna, the city officials presented to him their plans for the ultimate cheder – one where they would not only teach Torah and Yiras Shamayim, but also they would be teaching *dikduk*. Proof to this was cited from the explicit *halachah* that one must be careful with pronouncing the letters correctly when reciting *Kerias Shema*.

The Chofetz Chaim responded that while it's accurate that the Mishnah states: One who recites the *shema* should be careful in pronouncing its letters correctly, but the *halachah* is also clear that one who recited the *Shema* and was not careful about the *dikduk* has also fulfilled his obligation. However, one who is "medakdek" but does not read (or learn the Torah) has – according to all opinions – not discharged his obligation at all!